कल्य लक्ष्मीनृसिंह कृत

विश्वदेशिकविजयम्

VISHVADESIKAVIJAYAM

Of

KALYA LAKSHMINRISIMHA KAVI

Edition and Translation

Dr. CHANNAPRAGADA
LAKSHMINARASIMHA MOORTY

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Edited and Translated by:

DR. CHANNAPRAGADA
LAKSHMI NARASIMHA MOORTY

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BHAGAWAN

SRI SATYA SAI BABAVARU

A word from heart!

Dear Subrahmaniam,

This is the work you wanted me to publish and you took upon yourself to get it ready at the earliest day. Man proposes and God disposes, say the elders. But you made the saying wrong totally and now the book is ready as you desired.
Hope you are pleased with the work.

C.L.N.Moorty

VISHVADESIKAVIJAYAM

A UNIQUE SANKARAVIJAYAM

Vishvadesikavijayam is one of the many diamonds still remaining hidden in the heaps of moth-eaten manuscripts stored in the Mss. Libraries all over the world and particularly in India. This work is available in only one manuscript[1]- a paper Mss., preserved and looked after in the Mysore Oriental Research Institute Manuscript Library, Mysore.

This is a unique Sankaravijaya kavya in 116 verses by Kalya Lakshminrisimhakavi of 16th century A.D. He was a junior contemporary of the great Adwaita philosopher, Appayya Dikshita and Aliya Ramaraya, the regent of Sadashivaraya, the emperor of Vijayanagara kingdom. Prof. K.Krishnamurthy had brought out a critical edition of KAVIKAUMUDI[2], a collection of 100 and odd Anyoktis written by the poet. The present editor of this work has published a critical edition of JANAKAJANANDAM[3], an incomplete Rama theme drama in five acts, composed by the same writer.

Unlike the other Sankaravijayakavyas, VISHVADESIKAVIJAYAM does not describe the life and adventures of Adisankara. It is a eulogy of Adwaita Philosophy and its great teachers. It praises the contribution of the teachers of Adwaita, especially that of Adisankara to the Indian Thought. Of course, here and there some important events from the life of Adisankara are included, viz., the Kanakadhara, the containing of river Narmada, the defeat and humiliation of Mandana Mishra, the eating of unholy food at the request of Vedavyasa in disguise etc., In this poem the poet traces the tradition of Adwaita starting from Vasishta through Sakti, Parasara, Vyasa, Suka, Gaudapada and Govinda Bhagavadpada to Sri Adisankara. The many sided personality of Sankara is described in 29 verses. The direct disciples of Sankara, Padmapada, Hastamalaka, Totaka and Sureswara are praised in a verse each. The founder of

Sringeri Sankara Mutt, Swami Vidyaranya is praised in a total of seven verses. Next Nrisimhashrama is [1]described in five verses. Appayya Dixita's special contribution is praised in two verses. Finally generations of Adwaita teachers and preachers are extolled collectively in a number of verses. Their achievements in various branches of knowledge are alluded to. The poem ends with a call to all to take to the path of Vishvadesika for their salvation.

DESCRIPTION OF THE MANUSCRIPT

The text is constructed from the only Paper Manuscript No 743 preserved in the Mss Library of the Mysore Oriental Research Institute, Mysore. The work containing 117 verses was written on 16 pages of hand made paper. Each page measures 29 X 11 Cms and has 11 to 13 lines each. The Mss., is probably of 100 years old and the Telugu script used is interspersed with Kannada letters. There are plenty of Orthographical mistakes in the Mss., The manuscript was written with care and patience but towards the last pages a sense of hurry and impatience is clearly seen.

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[1]. Mss. No C 743.

2. Published by Karnataka university, Dharwad, 1960

3. Published by C.L.N.Moorty, Bangalore, 1990

साथि राम

कल्यलक्ष्मीनृसिंहकृत

विश्वदेशिकविजयम्

अनादीनां वाचामपि च मनसामप्यसुगमं
बृहद्भासां भासं भुवनभवनिर्हारभवनम्।
गुणातीतं शुद्धं गुणवदिव मायामसृणितं
भजे सत्यं ज्योतिर्भगवदगपुत्रीपरिवृढम्।। १.

चित्ते ममानवरतं विहृतिं विधत्तां
पादारविन्दयुगळं परमस्य पुंसः।
विष्णुर्विलोकनविलोपमिवासहिष्णु
र्यत्रार्पयन्निजदृशं सदृशं सरोजैः।। २.

अनुसंहितं हृदि यदीय बृंहितं
भवसृष्टिसाधनसमष्टिरीशितुः।
इदमस्तु वस्तु शिवताति निस्तुल
द्युति कन्धरादुपरिसिन्धुराकृति।। ३.

सुधामधुरभाषणं सुरवरूथिनीभूषणं
सुरारिबलभीषणं सुकृतिवित्तहृत्तोषणम्।
श्रितप्रमथनन्दनं शिखिशिखामणिस्यन्दनं
प्रचण्डनटनन्दनं प्रतिभवत्विदं वन्दनम्।। ४.

उन्निद्रक्षुद्ररुद्रद्रुडुपनतसमित्कर्मणि क्रोधवह्ना
वह्नयच्छिन्नदक्षप्रभृतिशिरःक्लुप्तपूर्णाहुतिर्यः।
उद्दामस्थेमभूमप्रभवनिजभुजस्तंभदम्भोळिधारा
निर्धूतारातिभद्रस्सभवतु भवतां भद्रकृद्वीरभद्रः।। ५.

पुत्रतया मित्रतया छात्रतया स्त्रीतया महास्त्रतया च।
अधिनोद्यः परमशिवं परमगुरुर्मम हरिर्हरत्वरमशिवम्।। ६.

अभिधाभिधेयमयकृत्स्नजगत्प्रभवे विभक्तविभवांशभुवोः।
इतरेतरैकसदृशोर्महसोर्मिथुनं भजेयमथुना किमपि।। ७.

निस्सीमधीमहिमनिश्चितनित्यभूम
ध्यायेम धाम शमधाम वसिष्ठनाम।
यत्राधिताधिपतितामधिमौनियूथं
द्वेधा विधाय परमं निजधामवेधाः।। ८.

ब्रह्मविद्यैकनिधये ब्रह्मवर्चसराशये।
भक्तधारितसंसारमुक्तये शक्तये नमः।। ९.

अन्तर्ध्वान्तं निरस्यान्नः को पि भास्वान् पराशरः।
त्रैकालिकप्रकाशं संज्योतिर्येन प्रकाशितम्।। १०.

काश्यां पूर्वं निखिलजगतीराज्यपट्टाभिषेकं
सानुक्रोशं व्यधित मम यः शंकरस्सोयमेव।
स्मृत्वेवेत्थं सकलभुवनाचार्यपट्टं ददे स्मै
व्यासात्मासौ वितरतु स मे विष्णुरिष्टार्थसिद्धिम्।। ११.

ज्योत्स्नापूरैर्नवनखसुधासूतिरेखाप्रसूतै
स्स्वान्तेवासिद्विजमुनिगणस्वान्तसीमन्यविद्याम्।
क्षाळं क्षाळं सललितमिव ब्रह्मविद्यां लिखन्तीं
व्याख्यामुद्रां मनसि कलये व्यासरूपस्य विष्णोः।। १२.

कलये शुकयोगीन्द्रं कलयाप्यन्यदेहिनाम्।
मनीषिणो यदानन्दमनीषल्लभमूचिरे।। १३.

सदागमान्तैकचरस्य यस्य फलोपभोगो स्ति न पक्षपातः।
वैराग्यसिद्धिं स्वमुखाद्विधास्यन् कं विस्मयं नाकलयच्छुको यम्।। १४.

नमस्युमनुमन्यतां मम स गौडपादोमुनि
र्जराजनिदरापहा जयति यत्कृतव्याकृतिः।
सतामनुपदेशदुर्ग्रहयतीन्द्रभाष्योत्तम
प्रगुप्तभगवन्निधिप्रथमसिद्धिसिद्धांजनम्।। १५.

गोविन्दयोगीन्द्रपदारविन्दे वन्देय कर्मन्दिमिळिन्दजुष्टे।
ययोर्बभूवुर्बदरीवनस्था रजोनुषंगाद्विरजोनुषंगा।। १६.

भद्रे विश्वनमस्कृते भगवतः कीर्ते कणांशं तव
क्षुद्रो प्येष जनः प्रणौतु चपलः किं तेन ते हीयते।
धन्यस्त्वेष भवेच्चकोरपृथुकस्तृष्णाविधेयो लिहन्
ज्योत्सायाः कणिकां प्रतुष्यतु परं तस्यास्तु नास्ति क्षतिः।। १७.

वेदान्तैकान्तिकीनां विपुलकपिलवाग्योगसंयोगिनीनां
मीमांसामांसलानां मिळितपदगिरां तर्कसारोर्मिळानाम्।

सारालंकारशैलीसुखितकविहृदां लिंगिभंगोद्भटानां।
सूक्तीनां मे सवित्र्या गुरुवरकृपया भूयतामायतानाम्।। १८.

प्रौढिर्या फणिभाषितेषु पटिमा भट्टोक्तिघट्टेषु यः
पाण्डित्यं यदखंडितं गुरुनये यस्तर्कवाग्विक्रमः।
यद्ध्वन्यध्वनिजांघिकत्वमतुलं याद्वैतविद्योन्नतिः
सर्वं सार्थकयामि शंकरगुरोस्सत्कीर्तिमुत्कीर्तयन्।। १९.

तत्खेलन्तु मम त्रिलोकभवनस्थेमोपरामोद्धुर
श्रीबालाचरणारविन्दकरुणाधारानुकारोज्ज्वलाः।
तीव्रभ्राम्यदमन्दमन्थरगिरिप्रक्षुण्णदुग्धार्णव
त्वंगत्तुंगतरंगरिंगणघनोज्जृंभानुगुंभागिराम्।। २०.

शिखया विधुरं शिखिप्रकाशं
व्युपवीतं सुपरिष्कृतात्मसूत्रम्।
भुवनाभयदं भृतैकदण्डं
भगवत्पादमुनिं भजेयमन्तः।। २१.

विकसति विहितात्मव्यापृतिर्मानसाब्जे
द्विजवरपरिसेव्ये सत्पथे पक्षपाती।
प्रथयतु विमलश्रीर्हंसलोकावतंस
स्सपदि बहुमुखस्य ब्रह्मणो हृद्यमर्थम्।। २२.

अदक्षप्रक्षिप्तप्रगुणपटलक्षेपविमलं
स्वयंज्योतिस्फीतं मुकुरमकरोद् ब्रह्म यतिनाम्।
पतिस्सूक्ष्मप्रेक्षैः परिगळदविद्यापरिभवै
रवैलक्षण्येन स्वमतिसुखमत्रैष्यत यतः।। २३.

सहस्त्रं वर्तन्तां सरसमृदुमृष्टान्नरसिकाः
प्रतिग्रामं यान्तः क्षितिवलयभाराः कुयतयः।
प्लवाकारव्यासप्रहितपललातिथ्यसदृशं
शतघ्नीसंभारक्वथितनवलोहं धयतु कः।। २४.

अभ्यर्णं छात्रपंक्तेरमरुकनृपतेर्विग्रहं राजताद्रे
श्शृंगं शृंगारयित्वा समधिवसतः किंकरी शंकरस्य।
पादूस्तत्पादपद्मे मम हृदि च मृषाभिक्षुमूर्ध्न्यैकदैव
क्रीडत्येतन्न चित्रं न गुरुपदजुषां दुर्लभस्तत्प्रभावः।। २५.

कष्टं नः परिमार्ष्टु विष्टपगुरुर्डिंडीरकांडच्छला
द्यत्प्रज्ञाविभवं विभाव्य मुदिता रेवाट्टहासान् व्यधात्।
दृप्यन्मंडनमिश्रपण्डितवरप्रोद्दण्डवाक्खण्डन
क्रीडाशौण्डकथापिचण्डिलपयःपूरप्रचण्डध्वनिः।। २६.

गर्भं कस्य न निर्भिनत्तु कथकस्यात्युग्रतर्कोत्कर
स्फारस्फूर्जितभिन्नसन्नयकथागर्जानुगर्जा गुरोः।
विष्वक्पण्डितकांडवन्ध्यविजयस्तम्भार्णसम्भावित
प्रज्ञानिष्ठुरभट्टबान्धवभवातंकच्छटोट्टंकिनी।। २७.

त्रयीसहचरी सरीसृपधुरीणवाग्वैखरी
परीमळभराधरीकरणभूरिधौरंधरी।
स्वभक्तहृदि झर्झरीभवदनाद्यविद्याझरी
जगद्विजयझल्लरी जयति यद्वचोवल्लरी।। २८.

रेखापद्मेषु जागद्गुरवमृदुपदन्यासजन्येषु पश्चा
दन्वग्वेधोवधूटीपदकटकमहःपुंजकिंजल्कितेषु।

विद्यास्थानीयपद्यास्फुटतरसरणिष्वादधानाः परागान्
फालाभोगेषु मूकाः कति कति विमतान्नभ्यभूवन्कथाभ्यः।। २९.

गुरुर्हरतु नस्तमस्तरणिवत्स यत्सूक्तिभि
र्गभस्तिभिरिवामृतैरुपचितस्सुवर्णांबुदः।
ववर्ष वसुवर्षमुद्भटतटिच्छटापिच्छल
च्छविच्छुरितविश्वदिग्भुवनकृच्छ्रविच्छेदकम्।। ३०.

उद्यन्नभ्राट्करण्डप्रगलितकनकासारधाराहरिद्रा
वीध्राभासानुलिप्य स्वकुलिकजनतादैन्यमालिन्यदिग्धाः।
विद्यानाथस्य हृद्यैर्विमलतरयशःपूरवारिप्रसेकै
स्संस्नाप्य द्योतयन्ती स्वयमखिलदिशः सूक्तिसैरन्ध्रिरिन्धे।। ३१.

भवात्मकदवानलप्रशमनप्रथारूपिणी
तथागतकथाटवीतटविपाटनाटोपिनी।
श्रुतिक्षितिधरावळीशिखरवर्गनिर्गत्वरी
जगद्गुरुगिरां झरी जयति सा सुधाजित्वरी।। ३२.

अत्यापातनिपातिताततबहिस्तंत्राटवीपादपा
विष्वग्भेदितभेदवादिसमयश्रेणीतटाकच्छटा।
अंहस्संततिविह्वलत्रिभुवनत्राणप्रवीणा परं
ब्रह्मानन्दसमुद्रमेति भगवद्वागेव भागीरथी।। ३३.

गिरः प्रमदयन्ति नः समदमध्वतन्त्राध्वग
प्रथाक्रथनतर्कविक्रमसमुद्गिरो स्मद्गुरोः।
वृषध्वजनिषेव्यताविषयकागमान्तद्विष
द्विषाणिकुहनाविषज्वलितलोकशोकच्छिदः।। ३४.

अपि प्राचीनानामखिलगुरुवाचां नवभव
द्भिदावादप्रादुर्भवभुवनखेदच्छिदुरता।
घटेत प्रत्यग्रस्वकुळकमुखादंबुधिजलं
दवं किं नोदावारपतिजवतीव्रांबुदमुखात्।। ३५.

कृच्छ्राणिक्षपयेद्यतिक्षितिपतेर्वाक्षण्मतक्षेमदा
प्रत्यग्रप्रतिपक्षपक्षपटलप्रक्षोददक्षोदया।
साक्षादाक्षिकसंकटक्षतजनक्षोभप्रतिक्षेपिणी
मिथ्याभिक्षुतरक्षुभक्षणभयक्षुभ्यत्त्रयीरक्षिणी।। ३६.

पाषंण्डाचलषण्डघोरपविनिर्घोषाः प्रघोषा गुरो
र्जाग्रत्युग्रजवाजवंजवभवत्खेदापनोदोद्धुराः।
सन्ध्याताण्डवशौण्डधूर्जटिजटाप्रोल्लोलकल्लोलिनी
कल्लोलौघसमुल्ललत्कलकलोज्जृंभप्रियंभावुकाः।। ३७.

गभीरश्रुत्यन्तर्गतघनतररसोद्धाटनविधौ
घटीयन्त्रं तन्त्रं घटयति यतिश्रेष्ठरचितम्।
खलग्रन्थग्रन्थिग्रथनदुरवग्राहविहित
द्रुतोत्तापक्लाम्यद्विमलमतिशालिष्वतिसुखम्।। ३८.

निकृत्तप्रत्यूहा निरवधिनिजानन्दरसने
जराजन्मच्छेत्री जयति जगदाचार्यफणितिः।
कुतर्कान्धुस्थायत्कुमतिकुहनाकूपनिपत
ज्जरद्वाणीपाणिप्रसरविषयालंबघटिनी।। ३९.

यतिक्ष्माभृज्जन्मा सकलविबुधेन्द्रोपचरिता
जयत्येषा वाणी जगदघविघातप्रणयनी।

अदक्षप्रेक्षावद्भिरचितकुतन्त्रद्विगुणित
द्वितावोधव्याधिव्यथितजनसंजीवकरणी।। ४०.

अनिर्देश्यब्रह्माकलनपटुसिद्धांजननिभै
रनिर्वाच्यध्वान्तप्रशमनसमुन्मीलितशुभैः।
अकुण्ठव्यापारैरमृतरसमाधुर्यभरितै
रलंचक्रे सूक्तैरखिलगुरुणा वेदपदवी।। ४१.

अनावृत्तिद्वारैरखिलकुमतग्रावकुलिशै
रसंवोधव्याधिव्यथितजनदिव्यौषधिरसैः।
उदूढश्रुत्यन्तैरुपनतनयैरुन्नतमतै
रुदारव्याहारैरुपरि पदमक्षेपि जगताम्।। ४२.

विद्यानाथवचस्सुधारसभुजा विद्या पराविष्कृता
संविध्वस्तसमस्तमायिकजगज्ज्ञालेन नो लिप्यते।
अन्तर्गीर्णचराचरार्णवजलप्रारब्धकेलेः किमु
स्यात्कुल्याकुजले युगान्तसमयभ्राजो विराजो रतिः।। ४३.

सूक्तिर्मुक्तिपथाध्वनीनजनतापाथेयभुक्तिर्गुरो
र्मिथ्यामस्करितस्करोक्तिमुदितैरेषा न हीषल्लभा।
मन्दस्यन्दिपटच्चरांबुजनितानन्दैः पिशाचव्रजै
र्जाटाटीरजटातटाध्वगझराभोगेव भागीरथी।। ४४.

सर्वान्तर्वाणिवाणीशतपरिवसिता शंकराचार्यसूक्ति
र्दुर्विद्दुस्तन्त्रचिन्ताज्वरभरितहृदां मास्तु वा स्तोत्रपात्रम्।
लोकालोकान्तलोकप्रसृमरविभवा भास्वरा भास्कराभा
घूकानीकस्य सा किं मतिपथमयति ध्वान्तविश्रान्तदृष्टेः।। ४५.

जयन्ति च गिरो गुरोर्जनिजरापरीभावज
ज्वरज्वलितसेवकप्रतिविधासुधावृष्टयः।
कथामृधकुतूहलप्रतिपतिष्णुकौतस्कुत
प्रथागहनमण्डलीदहनचण्डदावाग्नयः।। ४६.

गुरोः प्रत्यासीदत्परमपुरुषार्थैस्सुकृतिभिः
प्रतीक्ष्या सूक्तिश्चेत्कुमतिभिरुपेक्ष्येत किमतः।
तमिस्रामूर्छालत्रिजगदगदंकारमहसां
किमुस्राणां भानोर्भवति विहतं घूकविमतेः।। ४७.

प्रत्यक्षरं प्रतिपदं प्रतिवर्णसन्धि
प्रत्यग्रजाग्रदमृतद्रवमुद्रिताभिः।
गीर्भिर्गुरोस्सगुणतत्वसमित्वरीभि
राप्यायि निर्गुणकथारहितोऽपि जन्तुः।। ४८.

गुरोरनुपरोधबन्धुरसुधाझरीसंपद
स्सदाशिवपदाम्बुजद्विषदखर्वगर्वच्छिदः।
जयन्ति हृदयंगमाः कविकुलस्य काश्चिद् गिर
श्चिरंतनचिरंटिकाविजयघोषणाघंटिकाः।। ४९.

सरसतरमरन्दासारकुल्यासकुल्यै
र्दरविदळितमल्लीमाल्यमांगल्यकल्यैः।
जगदजनि पवित्रं चारुशब्दानुबन्धै
श्शमितकलुषगन्धैश्शंकरेन्द्रप्रबन्धैः।। ५०.

धर्मे संस्थाप्य लोकानसुकृतपदवीं त्याजयन्त्यर्थवादै
र्ब्रह्मण्यद्वैतरूपे जहति पुनरमी न स्वतात्पर्यमार्याः।

नो मृष्यन्ते च वर्णक्रमपदनियमोत्सादमद्धा चतुर्भि
र्वेदैरिष्टार्थसिद्ध्यै शरणमुपयये शंकरश्शिष्यभूतैः।। ५१.

प्रणौमि तं पद्मपादं द्युसिन्धु
प्रसादसद्यः प्रभवाब्जपंक्तौ।
पदे पदे यत्पदरुक्प्रसारात्
पद्मेषु पद्मेति परं प्रथाभूत्।। ५२.

सहस्तामलकाचार्य स्स्वस्ति दत्तादनुत्तमम्।
वस्तु त्रैकालिकं यस्य हस्तामलकतां गतम्।। ५३.

तोटकं भगवच्छिष्यकोटिकोटीरमाश्रये।
तोटकात्मा चिरान् मौनस्फोटिका यद्गुरुस्तुतिः।। ५४.

तत्तोटकार्यद्विजराजरत्नं चित्ते करोम्याजनि शुद्धभावम्।
यतीन्द्रवीक्षामयचन्द्रिकार्द्राद्यतो वहत्तोटकवृत्तधारा।। ५५.

विद्यामुद्यानवाटीं सरसिरुहभुवः कुल्यया पाल्यमानां
रेवानद्याश्च विद्यावनमयितया स्फारकारुण्यवेण्याः।
नेत्रा स्वच्छात्रभोग्यामृतफलघटिनीं गोपितुं प्रापितः किं
दुर्विद्वल्लूकमल्लप्रतिभटरभसश्श्रीसुरेशार्यभिल्लः।। ५६.

पाषण्डाचलषण्डखण्डनभिदुर्बौद्धाटवीद्धानल
स्तर्कोद्दण्डतमस्समूहतरणिस्त्रय्यन्तरक्षामणिः।
मृत्स्नाशृंगिमतंगजव्रजहरिर्मध्वाब्जझंझामरु
द्विद्यारण्यमुनीश्वरो विजयते विद्येन्द्रजैत्रध्वजः।। ५७

मध्वादीनुपमर्दयन्निजगिरा शंसन्परं शंकरं
नित्यं न त्यजति क्षमामपि रमामासेव्यते सूरिभिः।
विद्यारण्यवतारमेत्य भगवानद्यावतीर्णो महीं
शंके दुर्मतपंकमग्ननिगमोद्धाराय नारायणः।। ५८.

मूलस्थूलम्भविष्णुप्रबलनिजपुरादुष्कृतिप्रेष्यवेधः
पाणिप्रोद्यल्ललाटंतपलिपिजनिताक्षय्यभिक्षाकताकाः।
प्रत्यर्थिक्ष्माधरान्धंकरणरणपरागौघमेघंकराशा
विद्यारण्याच्छरण्याद्दधति नवधराखण्डधौरंधरीं ते।। ५९.

गतावद्या हृद्या घटयति च विद्यावनमुने
रियं व्याख्याशैली सकलजगदाख्यातविभवा।
पदार्थाविज्ञानप्रभवदननुष्ठापनहत
त्रिवेदीसंवादक्षतिकृतमनस्तापशमनम्।। ६०.

सर्वाभीष्टसमर्पणप्रतिभुवां सत्कर्मणामापणी
नानाव्याकरणानुशासनकृतानूनोपचारास्पदा।
गूढभ्रष्ठवृथाकथाविरचितप्रौढानुतापापहा
विद्यारण्यकृता विराजति गतावद्या कृतिव्याकृतिः।। ६१.

विद्यारण्ये शरण्ये विविधसुमनसां हृद्ययोगीन्द्रविद्या
गोष्ठौ तेष्ठीयमाने दिशि दिशि विजयस्तंभजृंभिप्रशस्तौ।
धात्री जैत्रीं पताकां प्रथयति विमतप्रेक्षकस्थेमलक्ष्मी
लुण्टाकध्वानघट्टां क्व नु कुहरमगात्तत्क्षणं लक्ष्मणादिः।। ६२.

श्रुतिपथपथिकेन श्रोतुमर्हं न तन्त्रं
मृदितविधिविधानां मृत्तिकाशृंगिणानाम्।

इति दिशि दिशि विद्यारण्यभेर्यां रटन्त्यां
कुह कुहरमविक्षत्तत्क्षणं लक्ष्मणाज्ञा।। ६३.

नीत्वा दुश्चरभेदभाष्यगहनं दुस्तर्कदंशोल्बणं
मिथ्यामस्करितस्करैरकरुणैरर्थातुरैरर्दिताः।
व्यावर्त्योपनिषद्गवीर्निजवचोवत्सैरुपस्नापयन्
दुग्ध्वाद्वैतसुधामथापयदयं भक्तान् नृसिंहाश्रमः।। ६४.

चातुर्वैद्यत्वमाद्यंगजमधिवसता संयमीन्द्रेण मुक्त
स्फायन्यायोक्तियुक्तिप्रकरविकिरणोद्भूतनिर्घातघोरः।
जाग्रद्रंहा नृसिंहाश्रममुनिकुलिशः प्रायशः क्षुण्णपक्षा
न्नोच्छिद्योच्छिद्य कुर्याद्यदि विमतगिरीन् भारभुग्राभवेद् भूः।। ६५.

यतिस्वामिश्रीमद्धणितिविहितारोहणबृह
त्पुरावाणिश्रेणीशिखरिशिखराखेलनपरः।
नृसिंहः सिंहो यं प्रखरखरसत्तर्कनखर
च्छटाटोपत्रुट्यत्कुमतिमातंगविततिः।। ६६.

शुकप्रभृतिकद्विजप्रवरहृद्यविद्यावना
वने कृतमतिः कृती नृहरिसूक्तिवेत्रं धरेत्।
जगद्गुरुसुरक्षितश्रुतिमहीरुहाग्रप्लवत्
व्यथाकरकुतार्किकप्रकरमर्कटोच्चाटनम् ।। ६७.

धुरि मदान्धमनुष्यविषाणिभिस्तदनुयायिसमाश्रयिभिर्जनैः।
पुपुषिरे व्यथितास्सकलागमास्सुरभिणा वचसा नृहरेर्गुरोः।। ६८.

परस्परमताग्रहप्रकटदृप्तदुर्वित्कथा
गदागदिभयद्रवद्धृतवितानदत्ताभयाः।
गिरो प्पयसुधीमणेर्गिळितगीष्पतिप्रौढयः
किरन्ति सुकृतां महत्किमपि शर्म कर्मातिगम्।। ६९.

प्रवर्तमाना बहुभिः प्रकारैर्विशोधयन्ती विषयानशेषान्।
परास्तपंकाप्पयदीक्षितानां वागेव गंगा वसुधां पुनीते।। ७०.

परिस्फीतप्रातस्तनसरसिजातावळिगळ
न्मधुस्यन्दस्फूर्जन्मधुरिमधुराधुर्यभणितैः।
गुरोः काळीदासादिभिरभिजितं छात्रनिवहैः
कुविद्यान्तर्माद्यत्कुमतिमतकुत्कीलकुलिशैः।। ७१.

काणादे गौतमीये कपिलभुजगराड्जैमिनिव्यासतन्त्रे
व्याख्याविख्यातमेधाविलसदुपनिषद्भाष्यटीकोपटीकाः।
व्याकर्तारस्त्रिवेद्याः स्मृतिभरतकळासाहितीनीतिवैद्य
ज्योतिश्श्रौताश्वरत्नद्विरदनयपुषश्श्रीगुरोश्शिष्यवर्गाः।। ७२.

वेलाशैलांकपृथ्वीवलयविसृमरप्रौढिमालीढवादै
र्भेदिव्याधिप्रबुद्धव्यथजगदगदंकारगम्भीरगीर्भिः।
व्यध्वान्विध्वस्य बाह्यान्निगमसुगमसुप्रीतिमद्वैतविद्या
श्लाघां ऽघुष्यमाणैर्जितमखिलगुरोः किंकरैश्शंकरेन्दोः।। ७३.

आकूटस्थानुवृत्ताखिलमतजनताशुण्ठताव्याधिशुंठ्यः
पारिव्राजाधिराजप्रकटितभणितिभ्रष्टगर्वीघरट्टाः।
प्राक्प्रत्यग्दक्षिणोदग्जलधिकलकलोपागतस्वागतांका
निश्शंकाश्शंकराणां विदधति विजयं सानुबन्धाः प्रबन्धाः।। ७४.

चतुष्षष्टिर्विद्यास्सकलगुरुशिष्यैकशरणा
यदेतैरेवान्तर्निखिलजनताध्यापनयशः।
इदं रेवालिंगत्पटुतरतरंगप्रतिभट
त्कळाजल्पप्रौढद्रुहिणगृहिणीनिर्जयफलम्।। ७५.

जाग्रज्जागद्गुरवकरुणापूरपारम्परीका
दन्यग्रन्थं रचयति न चाद्वैतविद्यानवद्या।
श्रीवत्सांकप्रसृमरकनत्कौस्तुभश्रीप्रशस्त
क्रोडक्रीडासुखपरवशा क्व क्षिपेदक्षि लक्ष्मीः।। ७६.

निगूढपतितद्रुमव्रततिगुल्मनिर्मूलनाः
स्यदच्छिदुरसर्वदुर्वदसदस्तटाकच्छटाः।
जगद्गुरुघनाघनप्रथमसृष्टभाषामृत
प्रवृष्टिजनितास्सतां जयमयुर्गिरां निर्झराः।। ७७.

कुटिलकुतर्कशूकपटलीजटिलोग्रबहि
र्मतविकटाटवीकटकपाटनपाटविनाम्।
भुवनगुरूक्तियुक्तिसुकठोरकुठारभृतां
कियदनिरूढगूढपतितांकुरखण्डयशः।। ७८.

कुतर्कवर्गदुर्गमश्रुतिप्रतीपपद्धतीः
प्रतिक्षिपन् व्यधाद् गुरुः श्रुतेः पथं प्रतिष्ठितम्।
तथाप्यमुष्य शिष्यकैर्नवं भिदामतं हतं
स्ववृद्धक्लृप्तहर्म्यजं किमुद्धरन्ति नो तृणम्।। ७९.

यतिक्षितिभृता पुरा श्रुतिपथे प्रतिष्ठापिते
नवोदितभिदामतत्रुटनमद्य तत्सेविनाम्।

स्ववृद्धपरिकल्पितप्रखरचन्द्रशालाशिर
शिशखाग्रजतृणांकुरोद्धरणतुल्यलीलायितम्।। ८०.

द्रुह्यद्द्राह्यप्रबलबहुळव्यध्वविध्वंसिभिस्तै
र्नास्ति ध्वस्तेप्यतिलघुतरे भेदवादे पवादः।
किन्नच्छिन्नप्रतिभटजगज्जैत्रमारीघ्नगात्रः
क्षात्रभ्रूणक्षपणनिपुणः क्रूरधारः कुठारः।। ८१.

तर्कान्विभ्रान्त्युदर्कांछृतिविमतमतागारसंभारवज्र
स्तम्भान् बंभज्यमानः खलु निखिलगुरुच्छात्ररत्नप्रयत्नः।
गुप्तभ्रष्ठप्ररोहानपि हरतु न किं प्रावृतद् भार्गवस्य
क्षात्रभ्रूणेषु मारीमथनभुजवनच्छेदघोरः कुठारः।। ८२.

मध्व व्यध्वंसि ते ध्वा मतिरयि तव किं धूसरा व्यासराय
व्यर्था तीर्थप्रथा ते जय तव च सुधीलक्षणं लक्ष्मणालम्।
कृत्तंकुर्रत्तपित्तं तव कुमतिमत्तं कामा लुलारे शरारे
पंकांधौ वेंकटेश न्यपत इति गुरोर्घुष्यतां शिष्यवर्गैः।। ८३.

निस्सीमा नित्यभूमा निरुपधिमहिमा निस्तुलो यस्त्वमीषा
मुन्निद्राभोगजागद्गुरवगुरुतरानुग्रहस्यैव भाग्यः।
काचाभ्रब्रध्नकान्तस्फटिकविधुमणीशुक्तिमुक्ताफलादेः
स्फीतस्फूर्तेरशेषो भवति भगवतो भास्करस्यानुभावः।। ८४.

कुतन्त्राणां ध्वंसः कुमतिकुहनाचारविलयः
चतुःपारावारीपरिहितमहीचक्रविजयः।
समग्रं पाण्डित्यं सकलमिदमद्वैतविदुषा
मनिद्राणस्फूर्तेरखिलगुरुकीर्तेः परिकरः।। ८५.

विभूतिरतिनिर्मला विजयते यतीनां प्रभोः
प्रभासितजगत्रया भवजवेदनोत्सादिनी।
दुरध्वपरिवर्तनद्रुतविलग्नभेदप्रथा
दुराग्रहमयग्रहग्रसनवासनोच्चाटनी।। ८६.

जगद्विष्वद्रीचि ज्वलति भवबन्धान्धतमस
च्छिदालंकर्मीणे त्रिभुवनगुरोर्वैभवरवौ।
यये गाढामोदैस्सपदि बुधपद्मैर्विकसनं
दिवाभीतैस्त्वेतैः कुमतमयमन्धं प्रविविशे।। ८७.

मृत्योरत्येति बन्धं मुनिजनशरणाद्यत्पदादेव भक्तः
प्रेक्षा यस्य क्षणेन ग्लपयति समदं सक्रुधं चापि कामम्।
तं हित्वा शंकरं कस्तरतु गुरुतरं मृत्युकामोपरोधं
हन्यात्तीव्रामुदन्यां कथमिव पथिकः क्रूरधन्वानमेत्य।। ८८.

जन्तुस्सन्तुष्टिमेति स्वसदृशि फले गर्हिते भ्यर्हिते वा
सेवां देवादिदेवे भगवति जगतां शंकरे शंकरार्ये।
सन्त्यज्य प्राज्यसौख्यामृतलहरिमयीं देहभावाभिमाना
च्छूद्रादौ दास्यमुद्रां दधति कतिचिदागर्भदौर्भाग्यभोग्याम्।। ८९.

त्रैलोक्यस्तोत्रभूम्ना तुलयितुमनिदंभोगरागैकधाम्ना
विद्याभर्तुर्मतेन व्यरचिषत मतान्यल्पविद्यैस्ततः किम्।
स्वर्नद्याश्चारुहंसस्वनितमुखरितस्वर्णराजीवराजेः
कूजत्कूपे पिशाचीकुलकलुषजलाः किन्नु कुल्यास्सकुल्याः।। ९०.

सर्वानिष्टसमष्टिमुज्झितशिवं प्रागेव दुष्टं मतं
गाढाः प्रौढमतीन् श्रुतिस्मृतिहितान्मूढाः प्रणिन्दन्ति नः।

दण्डं तेषु विदध्महे किमपरं प्रोद्दण्डकाण्डाग्रिम
स्फूर्जच्छूलशिखानिखातवपुषा हा हा विडम्ब्यामहे।। ९१.

अत्युन्नतां मतिमतां गतिमेतुमेते
नानर्हतामधिगता द्विजतामुपेत्य।
यातास्तथापि पतितत्वमतत्त्वविद्या
माद्यत्कुभिक्षुकृतपक्षतिभागदाहाः।। ९२.

नामृष्टं दुष्टसत्वैर्निबिडमुपनिषत्प्रान्तविश्रान्तिवृक्षै
रक्षीणब्रह्मसाक्षात्कृतिकुतुकबुधश्रेणिपाणिन्धमं नः।
यैस्त्यक्तं वर्त्म युक्तं निपतितमिति तैर्दुर्मतश्वभ्रगर्भे
दुर्भिक्षुव्रातऋक्षक्षतनिजहृदयैः कूटतन्त्राटवीषु।। ९३.

व्यासं वैदिकचन्द्रं बालिशभावान्निजाध्वदूरमपि।
शंकन्ते स्वानुचरं शंकरगुरुसुलभसन्निधिं मुग्धाः।। ९४.

युक्तं तुष्ट्यै न सूक्तिर्भवति भगवतो निर्भरास्वादगर्भा
दुर्भेद्यानाद्यविद्यालशुनरसपरिक्लिन्नहृद्भाण्डभाजाम्।
अत्यन्तोद्वृत्तपित्तक्षतरसरसनाः कान्तकान्तारकेषु
क्षीरं क्षारं गृणन्ति त्रिभुवनविदितप्रौढिमाधुर्यधुर्यम्।। ९५.

अज्ञातस्वात्मतत्त्वैरखिलगुरुमहादर्शनादर्शनिस्स्वै
र्दन्तादन्तिप्रवृत्तैरथ च कुमतिभिस्स्वस्वपक्षाग्रहोग्रैः।
जात्यन्धैः स्वस्वरूपोच्छ्रयविषयवृथाविग्रहव्यग्रहस्त
व्यत्यस्तोग्रप्रहारैरिव भुवनमिदं हास्यभूयिष्ठमासीत्।। ९६.

जित्वा येन कथामुखेनुचरतां नीता गिरां देवता
तस्मिन् विश्वगुरौ कृतः प्रतिभटीभावो न हास्यः कथम्।
तत्तत्तान्त्रिकयुक्तसंग्रहमयस्वग्रन्थकन्थोद्धतै
र्भिक्षाकैरिव भैक्षलाभमुदितैस्साक्षान्निधीनां प्रभौ।। ९७.

क्रुद्धत्तादृशबौद्धदुर्मदहृतः को नाम वाणीजितः
प्रत्यग्रैरतिफल्गुपक्षशरणैः क्षुद्रैरिहोपद्रवः।
खद्योतैरिव तन्नितान्तनिबिडध्वान्तच्छटोत्सारण
क्रीडाशौण्डमहःपिचण्डिलजगत्काण्डस्य चण्डद्युतेः।। ९८.

गुरोः प्रथिमनि श्रुते श्लथमनोरथस्यादृतां
कथं नु सहते कथां स कथकस्समक्षं गतः।
नटच्छिवजटाकटाहतटिनीतरंगच्छटा
पटुच्छटछटाकृतिप्रतिभटोरुतर्कोद्भटः।। ९९.

आस्तां विद्याधिनाथो विजितविधिवधूः शंकरश्शंकरात्मा
तच्छिष्यैस्स्थीयतां तैस्त्रिभुवनविभवद्विश्वविद्याप्रतिष्ठैः।
स्फूर्जन्मच्छात्रमात्रप्रथितपृथुकदोर्जृंभदंभोळिघोष
स्फीतान्तर्भीतिभाजः प्रतिभटचटकाः क्व क्षिपेयुः स्वपक्षान्।। १००.

वृथा कुधीकथासुहृत्परापरात्मकत्वधी
समुद्गिरो गिरो गुरोर्निरस्य यस्य यस्यति।
अजातजातकक्रियश्शिशुर्यथा पिशाचकै
रयं नियम्यते व्रतैरवैदिकाधिकारिकैः।। १०१

ईशानप्रतिबोधिताखिलकळाब्रह्माधिपत्योद्धुरे
स्वच्छे शंकरनाम्नि धाम्नि विजितस्वाधीनवाग्देवते।

वैमुख्यं भवतामरे जडधियः शुण्ठत्वमूलं ध्रुवं
दीनैराढ्यजनानुवृत्तिविधुरैर्नूनं दुराढ्यं भवम्।। १०२.

आयान्त्यस्मत्प्रबन्धौषधिपरिचरणाद्वज्रशुण्ठत्वरोगे
मन्दं व्यावर्तमाने सति चपलधियः कूटभाष्याद्यपथ्यात्।
द्वेषादद्वैतवैद्येष्वपि सपदि कृतस्वांगविप्रोषदोषा
मत्यर्थानर्थहेतुं दुरपनयभिदाबोधदुर्व्याधिबाधाम्।। १०३.

मोहस्याहो महत्त्वं कथमिव कथयाम्यद्वयब्रह्मविद्या
मार्गे कैवल्यमूल्ये श्रुतिपटहगणैर्घुष्यमाणेप्यधृष्ये।
अज्ञैराज्ञादविष्ठैर्जगति भगवतः स्वस्वसिद्धान्तसिद्ध
श्रद्धाविद्धान्तरंगैरजनि जनिपथाजस्रजंघालभावैः।। १०४.

श्रेणीमस्मद्गुरूणां त्रिभुवनविदिताखण्डतादृक्प्रभावां
तच्छिष्योक्तिप्रबन्धामृतजलधिशतान्याकलय्यापि मूर्खैः।
स्वाचार्यान्त्स्वप्रबन्धान् गगनसुमसमान् शंसितुं नो ललज्जे
तन्मन्ये तानुपैतुं सुजनसुगमया लज्जितं लज्जयैव।। १०५.

मत्वा क्षुल्लकतां मितंपचवचः कंथासुदुर्निह्नवां
को पि प्राकृतवंचनाय महिमाप्याधायि वैधेयकैः।
दम्भोळेरपि जम्भदर्पदमनाच्छंसन्ति रोमच्छटा
संभद्राकरणे प्रलोभनपरास्तीक्ष्णं क्षुरं क्षौरिकाः।। १०६.

ब्रह्माहम्मतिजन्म शर्म जहतां दासत्वमासेदुषां
नामार्थश्च जघन्यजत्वघटको रामानुजानामभूत्।
उन्मीलत्परहंसराजविभवैरुद्वेजितानां भृशं
मध्वानां मलिनात्मनां पनरपि ध्वान्तत्वमाविष्कृतम्।। १०७.

भिन्दानैर्ब्रह्मजीवान् हर हर तरसा हारिभिस्सद्गवीना
मत्यन्तक्रौर्यमुद्राकृतजनतपनैराश्रितातथ्यवेदैः।
मध्वाद्यासेवनोत्कैरभिनवयवनैरावृतायां पृथिव्यां
मोक्षापेक्षा क्व यद्वा यतिपतिफणितिर्वर्तते क्तिमौल्यम्।। १०८.

भ्रष्टा नो गणयन्तु वा मम गुरुं दुष्टोक्तिहृष्टान्तराः
किं जानन्ति कुगन्धिलभ्रमजलक्रीडापरास्सूकराः।
गंगासिन्धुतरंगचंक्रमचलद्गांगेयपद्माटवी
रिंगद्रेणुपिशंगसैकतमहीशृंगारमैरावणम्।। १०९.

पतिष्णुर्यः को पि प्रथितभगवत्पादसुगुणा
न्निवर्तेत श्रोतुं निबिडजडिमा तस्य किमसौ।
यशस्सिन्धुं रुन्ध्याज्ञठरलुठिताजाण्डपुटक
च्छटामुक्तास्फोटप्रकरकुहरस्थेन्दुमिहिरम्।। ११०.

दिशो दश विशोभयद्यतिपतेरिदं प्रायशो
यशो दुरितशोधनं नरपशोर्न शोभेत चेत्।
जिता किमह तावता न भविता गिरां देवता
श्रुता जगति चोरिता किमथ षण्मताचार्यता।। १११.

जगद्गुरुकथासुधासुरभिते बुधानां मुखे
समर्पयति मत्करः सरसवीटिकां दक्षिणः।
मदीयगुरुगर्हणामलिनिते मुखे दुर्हृदा
मिदं पदमदक्षिणं क्षिपति पादुकामीक्षताम्।। ११२.

ब्रह्मानन्दरसोदितस्मितमुखज्योतिर्मयं विग्रहं
लावण्यैकनिधिं विभाव्य रभसादाधाव्य सिद्धांगनाः।

कामार्ताः परिवार्य यैस्सकरुणैर्दृष्टाः परां निर्वृतिं
प्रापुश्शान्तरसोर्मिळान्मनसि तान् कुर्वे कटाक्षान् गुरोः।। १११.

किं रे श्रीशंकरार्यः पवनसुतहतो दैत्य इत्यत्र मानं
त्वं तावत्वंत्यरेतसि प्रकृतिरतिशुचिस्मार्ततातद्विषत्त्वात्।
मध्वोप्येवं पितृद्विण्ममगुरुरिति चेत्तर्हि दृष्टान्त एष
स्याद्वायुस्तोतरत्रस्मृतिपदमपि यः पुत्र इत्यस्तिमानम्।। ११४.

यदि खेटमतेषु ते जुगुप्सा
यदि वेदान्तगुरुप्रसादलिप्सा।
यदि मोक्षपदे समारुरुक्षा
विजयं तच्छृणु विश्वदेशिकस्य।। ११५.

जीयाज्जगद्गुरुयशोवनजागरूकं
दृप्यद्द्विषाणिमदभंजनशौण्डमेतत्।
दुर्धर्षमध्वजनधैर्यविभेदकल्य-
लक्ष्मीनृसिंहवरगर्जितमाप्रपञ्चम्।। ११६.

श्रीकल्यवंशकलशार्णवपूर्णचन्द्र
लक्ष्मीनृसिंहगुरुवर्यकृतिर्विशुद्धा।
कैवल्यमार्गपरिमार्गणदीपरेखा
व्यालेखि वैश्वगुरवी विजयप्रशस्तिः।। ११७.

।। ॐ श्रीकृष्णार्पणमस्तु ।।

सायिराम्

Om Sri Sai Ram

VISHVADESIKAVIJAYAM

I worship the divine true effulgence, the consort of Parvati (the daughter of the mountain)-the effulgence which is not easily comprehensible even by the Vedas (words without a beginning) and the minds, the effulgence which is the true radiance of the radiant objects i.e., the sun, the moon, the stars, fire etc., the effulgence which is the cause for the creation, existence and destruction of the worlds, the effulgence which is above and beyond the qualitative properties (Sattva, Rajas and Tamas), and pure, but besmeared with the illusion of having the qualitative properties. (The lamp which contains no wick but creates an illusion of containing one) 1.

May the pair of the lotus-like feet of the Supreme Soul, always roam in my mind- the feet upon which (the thousand eyed) Vishnu (while worshipping Lord Siva with his thousand name and offering a lotus at His feet along with each name, finding the number of the lotuses short by one) has offered his lotus-like eye. 2

May that Reality hail the roar of which (the Pranava) is inquired into in the heart of the Creator as the totality of the ingredients for the creation of the world- the Reality which is the origin of all that is auspicious, the reality which is in-equal in lustre and which has an elephant-like form above the neck. 3.

May this salute reach Lord Shanmukha (Kumaraswamy) whose words are sweet like nectar-Lord Shanmukha who is the ornament to the armies of the angles, who is the terror for the armies of the demons, who gives joy to the hearts of those whose wealth is virtue, who gives pleasure to the Pramathas (attendants upon Shiva) that seek his refuge, who has the chief of the peacocks as his chariot and who is the son of the Ferocious Dancer, Lord Shiva. 4

May Virabhadra bestow upon you Prosperity-Virabhadra who has performed the final oblation with the instantly cut-off heads of Daksha and others in the flame of his anger thus completing the sacrificial rite begun by those wretched ones hating lord Shiva, Virabhadra who has shattered the welfare of the enemies with the striking of the thunderbolt, namely his pillar-like hands endowed with terrible and steady valour. 5

May the supreme teacher, Lord Vishnu, completely destroy all that is inauspicious to me, Vishnu who has pleased Lord Shiva as a son, as a friend, as a student, as a wife and also as a weapon. 6

I now worship that couple of effulgence (Brahma and Sarasvati), which is the cause of the whole universe, composed of names and the objects named, the couple, which is formed by a split of single effulgence, and the couple, which is equal to each other. (Brahma created the universe and Saraswati created the language and literature.) 7.

We meditate upon that effulgence named Vasishta , the abode of tranquility–Vasishta who, with his unbounded mental prowess, has decided upon the everlasting great splendour i.e., the Supreme Soul - Vasishta upon whom Brahma has conferred the over-lordship among the multitude of sages dividing his own splendour supreme into two. 8

Salute to Sage Shakti (son of Vasishta) who is the sole treasure of the knowledge of the Supreme soul, who is the collective mass of the lustre of the supreme soul and who releases the devotees from the clutches of the world. 9

May that sun-like lustrous Parasara cast away our inner darkness-Parasara by whom the supreme effulgence, which shines throughout the three tenses, is kindled. 10

VISHVADESIKAVIJAYAM

May Vishnu, in the form of Vyasa, bestow upon me the attainment of all that is desired-Vyasa who, remembering that this is that same Sankara who, out of compassion, performed in the past his (Vishnu's) coronation in Kasi to the kingdom of the whole Universe, gave him the post of the all-world-teacher-ship .11

I meditate upon the expositive posture of the fingers (the Cinmudra-joining the tips of the thumb and the index finger and stretching strait the other three fingers) of Vishnu in the shape of Vyasa-the posture which, by the floods of moonshine emanating from the crescents of moon (lit. nectar born) in the form of the tender nails, washes away through the ignorance (false-knowledge or delusion) from the expanses of minds of his disciples, the multitude of brahmin sages, and writes the beautiful characters of the knowledge of the supreme soul. 12.

I meditate upon Suka, the greatest Yogin, even a fraction of a fraction of whose bliss, the wise people say, is not attainable by the other people. 13.

Whom does not this parrot (sage Suka) surprise (who is not surprised with), which always roams about the top of the trees (who always meditates upon the Upanishads-the final portions of the Vedas), who exhibits deep red colour in his beak (who causes the attainment of non-attachment through his teachings) and which enjoys the fruits (who enjoys the fruit of wisdom, the supreme bliss) but which never flutters its wings (who is not partial towards any person or thing). 14.

May the sage Goudapada accept my salutations-Goudapada, the treatise written by whom, hails as an eradicator of fear from old age and birth (and death). His treatise is the first magical collyrium, which reveals the divine treasures hidden in the great commentary of the lord of the ascetics (Sankara), the treasure that is incomprehensible without the initiation of the blessed ones. 15.

VISHVADESIKAVIJAYAM

I salute the pair of lotus feet of the lord of ascetics, Govinda Bhagavatpada-the lotus feet which are thronged by the bees in the form of ascetics and, on account of the coming into contact with the pollen of which, the areas of the Badarivana have become free of dust (the residents of Badarivana having come into contact with the dust of whose lotus feet have become free from the touch of the baser instincts (Rajas and Tamas). 16.

O laudable universally saluted fame of the revered Sankara, let this fellow, though mean and fickle minded, praise (lit. roar) a bit of you; what harm to you by that? May this thirst stricken chakora- offspring become fortunate enough to lick a small bit of the moonshine and feel joy; there is no harm to it.17

May my words become expansive by the stimulating power of the grace of the great preceptor-My words which are specialized in the Upanishadic philosophy, (the Vedanta or Uttara Mimamsa), words which are flavoured with the vast Sankhya philosophy founded by Kapila, words which are (strong) stout with Purva Mimamsa, words which confirm to the rules of grammar, (Vyakarana), words which surge with the essence of the science of logic, (Tarka Sastra), words which please the hearts of the poets with highly figurative style and which vehemently shatter the Veera saivaites (those who wear the Linga).18

Perfection in Vyakarana (or the Yogic-science) pronounced by the serpent (Sage Patanjali, who is the incarnation of Adisesha), shrewdness in the important doctrines of Purva Mimamsa propounded by Kumarila Bhatta, unbroken scholarship in polity endorsed by Brihaspati, valour in arguments of logic, the Tarkasastra, the unequal strides (the walkman-ship) in the path of suggestion, i.e., the science of literature, the Sahityashastra, and finally the height of non-dualistic philosophy, Advaita- all these I make best use in eulogizing the pure fame of the Preceptor-teacher Sankara. 19.

So, may my surge (compositions) of words, dance-the words which are bright like the flow of kindness of Goddess Bala's lotus-like feet which are competent for the creation, maintenance and destruction of the three worlds, the words which imitate the huge upsurge of dance of the high galloping tides of the milky ocean which is greatly perturbed by the churning of the Manthara mountain rotating vehemently. 20.

I worship sage Bhagavatpada (one whose feet are meritorious) Sankara in my inner heart-Sankara who is (as is customary for the monks) devoid of a tuft of hair but also resplendent with a tuft (bright as fire), who has discarded the sacred thread but has a well formed own thread (who has made clear the aphorisms of the supreme soul), who bestows fearlessness to the world but himself handles a rod (the customary stick worn by a monk). 21

May the unblemished lustrous ornament of the swan–species proclaim by stretching himself and fluttering his wings in the starry path (sky) which is employed by the noble birds the pleasant multi-faceted nature of Lord Brahma at once when the lotus in the Manasa lake blossoms. (May the unblemished virtuous ornament of the monk-clan proclaim the blissful nature of the multifaceted supreme soul by expanding his soul, and being partial towards the virtuous path tread by the great Brahmin sages). 22.

The lord of ascetics made the richly self-luminous Supreme Soul a clear mirror by brushing away the cobwebs inserted (created) by unskilled persons, because he wanted the naturally one's own happiness of the subtle-visioned ones whose humiliation due to ignorance has dropped away (by knowing the self in its original form). 23.

There may be thousands of feigned ascetics, who are connoisseurs of rich, soft, tasty foods, and who roam about villages and towns to satisfy their hunger and thus become a great burden to

the earth. But who can drink the fresh molten iron (the numerous cannons) just like the meaty food served by Vyasa disguised as a low-born (Candala). 24.

It is no wonder that the shoe, serving Sankara, who stays near his disciples, resides in the body of king Amaruka and also adorns the peak of the Kailasa, the silver mountain, dwells with his lotus feet, and also plays in my heart as well as upon the heads of the feigned monks simultaneously. The miraculous power of the preceptor is not unattainable to those who serve his feet. 25

May the world-teacher wipe away our hardship-the teacher, recognizing whose intellectual splendour, river Reva (Narmada) became joyful and laughed loudly with a terrible sound of the huge floods of water like the playful skill of argument in refuting the haughty words of the proud master-scholar Mandana Mishra. 26.

Which disputationist's heart (stomach) does the teacher's resounding roar not shatter-the roar comprising of various sparkling, strong and profoundly overpowering arguments, the roar which uprooted the series of objections raised by the sever e intellect of the great logician (Mandana Mishra, the disciple of Kumarila Ḃhatta) who was saluted by the multitude of scholars throughout the world and who was considered as the stout (teak wood) pillar of victory (of Purva Mimamsa). 27.

The flow (creeper) of the Master's words is the companion of the Triad- the three Vedas. It is endowed with a style that worsts the strong fragrance of the Serpent-lord's (The thousand-hooded Adisesha) style of words. It is the ancient stream of knowledge gushing in the hearts of his devotees. It is the war-drum declaring the conquest of the world. 28.

How many dumb people have not humiliated the opponents with their disputations by wearing on the foreheads the dust

particles from the paths which were first formed by the lotus-like impressions caused the placing of the tender feet of the world Teacher, and latter spread with the pollen-like clusters of lustre emanating from the anklets of Goddess Saraswati who followed him and lastly well-formed by the treading of scholars (abodes of knowledge). 29.

May the Teacher drive away our darkness (ignorance) like the sun-the Teacher by whose words the golden cloud, as if swollen by the rays named Amrita, rained gold which destroyed the miseries throughout the whole world brightened by the sparkling lustre of the tremendous series of lightning. 30.

The female attendant, namely, the preaching of the Teacher has brightened all the directions by anointing them with the pure turmeric–like radiance of the constant flow of gold poured from the basket of raising clouds and bathing and cleaning them herself by pouring the clean and pleasant water i.e., the flooding fame of the Teacher who is the refuge of all knowledge-the directions which are besmeared with the misery–dirt of the multitude of his own people. 31.

The venerable world-teacher's stream of words hail-the stream which is formed of the fame of extinguishing the wild –fire like (conflagration) miseries of the world, the stream which takes pride in felling down the expanses of the forest-like arguments of the Buddhists, the stream which emerges from the group of peaks of the mountain-row-like Vedas i.e. the Upanishads, the stream which surpasses nectar in sweetness. 32.

The revered Teacher's word is the sacred river Bhagirathi itself which enters the ocean of the bliss of the Supreme Being-Bhagirathi, which has felled down with its terrible flow the trees of he vast forest of philosophies (Buddhism etc.,) alien to the Vedas, Bhagirathi which has cut off thoroughly with vehemence the tank-

bunds that are the rows of religions of the schools of difference (between the Brahman and the soul, i.e. the Dwaita etc.,), Bhagirathi which is skillful in protecting the three worlds which are struck with the fear of the multitude of sins. 33.

The words of our revered teacher give us immense happiness- the words which slaughter the proud faith of Madhva philosophy with vehement valour of logic, and shatter the grief of the world scorched by the mischievous poison of the serpents i.e., Vaishnavas (lit. the horned animais- a mockery of the caste marks of the Vaishnavas on their foreheads extending to a part of the head) who oppose the Upanishads which proclaim the supremacy of Lord Shiva (bull-bannered one). 34.

Can not the ancient words of the universal Teacher have the power of shattering through his latest follows the sorrow of the world caused by the recent-born philosophies of separateness (of the Atman and the Brahman). Cannot the ocean extinguish the conflagration by pouring its water through the clouds? 35.

May the words of the lord of ascetics shatter away our miseries-the words which bestow welfare to the six faiths (Brahma, Vaishnava, Saiva, Saktheya, Ganapatya and Kapalika), the words which rise up crushing the multitudes of arguments of the opponents of recent origin, the words which remove the uneasiness of the people which are aggrieved by the trouble of the materialists who rely only upon the authority of the eye (Pratyakshapramana) (who are afflicted by an eye-sore), the words which protect the Triad (the three Vedas and the three worlds) which are agitated by the fear of being swallowed by the hyenas that are the false-monks. 36.

The revered teacher's declarations are the thunders of the terrible Vajra to the multitude of the mountains (pashandas) i.e., the atheists. They are competent to remove the misery caused by the active and very cruel world (lit. the birth, death and family etc.,).

They are delightful as the raging high-pitched murmur of the chain of tides of the river, which upsurges among the tufts of mattered hair of Siva who is engrossed in dancing in the evenings. 37.

The treatise written by the noblest of the ascetics is a mechanical device that is capable of bringing up the great essence, which is hidden in the profound Vedas. It causes great relief to the pure minded people who are put to distress being unable to understand them (the Vedas) because of the distortion created by the wicked texts. (The treatise is like a mechanical device of buckets, which is capable of bringing up the water lying deep in a well and causes great relief to the rice crop of good quality, which is scorched because of the drought. 38.

The world-teacher's teaching hails. It severs (the chain of) birth, old age (and death). It removes all obstacles in enjoying the boundless bliss of the Self. It affords support by stretching a helping hand to the ancient word. The Vedas, (the old Saraswati) which has fallen in the deceptive well, namely those evil-minded people who stay in the well namely, bad logic. 39.

This word (the Bhasya), which takes its birth from the king of the ascetics hails. (The river Saraswati takes its birth from Kailasa). Numerous scholars comment it upon. It causes the destruction of the sins of the world. It gives life to the people who are afflicted by the disease of double vision doubled by the bad treatment given by (the quack physicians who are themselves ill-visioned) those whose vision is impaired. (The Bhasya is river Saraswati that take its birth in the mountain called Sankara. It is approached by even angles. It destroys all the sins of the world. It cures the people from the malady of dualist philosophy, which is spread by the bad commentaries written, by people who lack proper vision of the Reality). 40

The path of the Vedas is embellished by the universal teacher with his sayings which are like magic collyrium to find out the untraceable Supreme soul, which reveal good fortunes by removing the indefinable darkness, which are unhindered in their actions and which are laden with sweetness of the essence of the nectar. 41.

The word (foot) (of Sankara) was put upon the worlds with exalted sayings which are the entrance to salvation (Non-returning to the cycle of birth and death), which are thunderbolts to the rocks that are the numerous false faiths, which are divine medicines to the people who are tormented by the disease of ignorance, which are held up by the Upanishads and which are logical and lofty. 42

The Supreme knowledge expounded by one who has enjoyed the nectar–like essence of the words of the master of knowledge, cannot be besmeared even by the wretched mischief-mongers. Is the great whale interested in the little water of the canal, the whale which shines at the time of the Dooms day, the whale which is engaged in playing in the ocean in which numerous movables and immovable are floating. 43.

The saying of the teacher which is the viaticum (provision for the journey) of the people treading the path of salvation can not be gained-even by a bit of it cannot be gained-by those who are pleased with the words of the thieves, the false mendicants just as the river Ganges, the expanse of the flow of which passes through the openings of the mattered hair of Lord Siva, is not available to the evil spirits (goblins) who rejoice in the slowly dripping water from rags. 44

The sayings of the teacher are victorious. They are showers of nectar, which bring down (acts against) the fever of those who use (enjoy) them-the fever caused by the injury of birth and old age (and death). They are ferocious wild fires, which burn the forests of

fame of those insignificant people who attack just out of curiosity of (participating in) a battle of disputation. 45.

The saying of Sankara which is supported by the voices of hundreds of great scholars may not be able to get the praise of those whose hearts have become diseased by contemplating upon the false faiths propounded by the perverted ones. Can the sun's dazzling splendour, the glory of which spreads through out the whole world surrounded by the Chakravala mountain (the circular mountain which surrounds the whole world) gets the praise of the owls whose sight is at ease in darkness only. 46.

The teacher's saying which is waited upon (received reverentially) by the virtuous and noble that have performed virtuous acts and who approach the Supreme thing to be aspired for, may be ignored by the diseased minded. What harm is there to the rays of the sun if they are despised by the owls-the rays, the effulgence of which acts like a physician (one who makes and gives medicine) to the three worlds which swoon due to darkness. 47.

Even a worthless creature devoid of noble qualities is satisfied by the sayings of the teacher, every letter, every word and every combination of letters of which is stamped with the liquid (ink) of the all round wakeful nectar and which fight the qualified truths. 48.

Some pleasant words of the clan of poets hail-the words which are rich with the unhindered, flooded nectar-stream of the teacher, the words which smash the stubborn pride of those who hate the lotus-feet of Lord Sadasiva, the words which are the bells proclaiming the conquest of the ancient lady (the Vedas). 49.

The world became sacred on account of the literary works of Sankara, which belong to the same clan as that of streams of extremely sweet nectar which drips from the Mandara flowers,

which are agreeable and auspicious like a garland of slightly blossomed jasmines, which are composed of pleasant words and which have allayed all the sins. 50.

The (revered) honorable people, after establishing the worlds in virtue, cause to give up the path of sin by allegories, but do not sacrifice the original meaning expressing the non-dual supreme soul. They do not even forgive any lapse in the order of the letters and rules of the words (in the Vedas). Oh! Sankara is resorted to by the four Vedas as disciples for the attainment of their acceptable meanings (things and wealth desired). 51

I reverentially bow to Padmapada, because of the radiance of the rays of whose feet, at every step in the row of lotuses which instantly sprang up as a favour of the Ganges (heavenly river), a general saying became current that Goddess Lakshmi lives in the lotuses.52.

May that Hastamalakacarya bestow upon us unsurpassable welfare-Hastamalaka to whom the object pervading the times became clear as an Amalaka fruit in the hand. 53

I take refuge in Totaka, the crown of the crores of disciples of the revered teacher-Totaka, whose long dumbness burst in the form of a eulogy of the teacher in the Totaka metre.54

I store in my heart the moon-diamond (the great king of the twice-born, brahmins) namely the revered Totaka, which is pure from birth-the moon-diamond from which; getting moistened (wit) by the moonlight, namely the kind glances of the Lord of Ascetics (Sanakara), the flow of Totaka verses sprang. 55.

Is this hunter named Suresh, the revered, who is strong enough to attack the wild bears i.e. the ill know ledged opponents, appointed to protect Brahma's garden of knowledge by the owner

i.e. Brahma- the garden which is nourished by the channel of River Reva made to flow towards the garden of knowledge and flooding with overwhelming kindness, and which provides delicious nectar-like fruit to be enjoyed by his (Suresha's) disciples. 56.

The great sage Vidyaranya, the victory –banner of master of knowledge hails- Vidyaranya who is the chopping thunderbolt to the mountain-range i.e., the heretics, the raging conflagration to the forest i.e. the Buddhists, the sun to the assembled darkness i.e. the haughty logicians, the protecting diamond to the Upanishads, the lion to the herd of wild elephants i.e. the clay-horned (Vaishnavaites) and the stormy wind to the lotuses i.e. the Madhwas. 57.

I think that Lord Narayana has descended to the earth as the incarnation of Vidyaranya to uphold the Vedas, which are sunk in the mire of false faiths. Narayana has killed the demons Madhu etc.; He praised Lord Siva with his eulogy. He never deserts his consorts Goddesses Earth (Bhuh) and Wealth (Shree) and is served by the angles. Vidyaranya has crushed the Madhwas etc. He eulogised Acharya Sankara. He never gives up forgiveness (Kshama) and splendour (Rama) and is attended upon by scholars. 58.

Those who were destined to endless beggar-ship born of forehead-scorching writing of the hand of Brahma, who was incited by one's strong past wicked deeds forming the root cause (for one's future), they, having taken refuge in Sankara make the quarters filled with clusters of clouds with the dust of the battle-field which make the aspirations of the enemy kings futile, which makes the enemy kings blind and attain the overlord-ship of the nine continents. 59.

The style of Sage Vidyaranya's commentary is free from faults, pleasing and known through out the world for its grandeur. It

pacifies the affliction of the heat caused by the loss of faith in the authority of the three Vedas and not observing the ordained rites because of the ignorance of the real entity. (the words and their meanings). 60.

The treatise of commentary written by Vidyaranya is free from faults. It is a market place for the virtuous actions capable of bestowing all the desired objectives. It is a spacious abode of all the usages of speech codified by the various grammars. It removes the profound affliction caused by the vague, worthless and unfounded arguments. 61.

When Vidyaranya became the refuge to varied good-minded people, when surging praise of the pillars of victory in every direction was being established in the gathering of great ascetics to discus the pleasant knowledge, when the banner of conquest, the sounding bell of robbing the riches of stability of the followers of other faiths was being proclaimed by the world, where, in which cave did Ramanuja etc., enter immediately (to hide themselves). 62.

"The philosophy of he Vaishnavas (wild rams with clay horns) who have broken the ordained rites is not fit to be heard by one who treads the path of the Vedas". When Vidyaranya's trumpet blows like this through out all directions, where, in which cave did, immediately Ramanuja's edicts enter? (And hide). 63

Nrisimhashrama brought back the Upanishadic cows which were carried away to the un-treadable forest-the forest-like Dwaita commentary of difference (between the Soul and he Supreme) which is unworthy to be followed, and pestered with mosquitoes, i.e. bad arguments. The cows were carried away by the unkind fake mendicant-thieves who are avaricious of money and were tormented by them. (Who are anxious to get their desired meanings by twisting the words.). Having thus brought back the cows, he made them emit milk by leaving the calves to drink first. (Having made the meaning

clear by his explanatory words), he milched the Advaitic-nectar (from the Upanishadic cows) and made his devotees drink it. (Enjoy the bliss of the true knowledge) 64.

The earth would have sunk by the weight, had not the ever-vehement Nrisimhashrama, like the thunderbolt, made the mountain-like opponents wingless-argument-less -by chopping off them again and again-Nrisimhashrama, the thunderbolt, discharged by Sankara, the great saint, (self-controlled-Indra) who was seated upon the earliest elephant (Airavata) in the shape of scholarship in the four Vedas. His stroke was terrific with radiating a series of arguments adhering to the tenets of strong logic. 65.

Nrisimhashrama is verily a lion. He is engrossed in playing on the tops of the series of mountains, the ancient words, the Vedas (the Upanishads being their endings.). Having reached there, by the path-the treatise of Sankara, the monk-monarch, he has torn apart the herd of elephants, the followers of wicked faiths, with the devastating strokes of his sharp and hard nails- the good logic. 66

One, who is determined to protect the garden of knowledge pleasant with noble birds like the parrot (great Brahmins like sage Suka) should take in his hand the rod-the teaching of Nrisimha. Driving away the monkeys-the crowds of distressing bad logicians, which jump about the tops of the trees- the Vedas, protected by the world-teacher. 67.

All the trees (Vedas) were nourished by the fragrant words of the great teacher-Nrisimha-the trees that were hurt by the human serpents blind with intoxication and by their followers. 68.

The words of the great scholar Appayya which swallow the grandeur of even Brihaspati (said to be the lord of words) bestow upon the righteous fortunate ones a great happiness which is beyond all rites-the words which assure fearlessness (protection) to his

followers who flee from the tough battle-field, afraid of the arguments of the ill-learnt contestants whose ignorance is evident from the obstinate anger for each other's faiths. 69.

The speech (the writing) of Appaya Dikshita who dispels the mud, i.e., ignorance, is the sacred Ganges itself. It purifies the whole world. It (the river) flows in numerous directions and purifies all the countries. Appaya is multifaceted. His works deal with numerous sciences and clarifies a number of subjects. 70.

The revered teacher's numerous students, Kalidasa etc., hail. They are thunderbolts to the hillocks-the followers of the faiths of the crooked-minded people who are proud with their false knowledge. The style of their words is laden with the sweetness of the streams of nectar dripping from the rows of fully blossomed early morning lotuses. 71.

The disciples of the revered teacher are famous for their highly intellectual commentaries, glossaries and notes on various sciences founded by Kanada (Vaiseshika), Gautama (Nyaya), Kapila (Sankhya), Jaimini (Purva Mimamsa) and Vyasa (Uttara Mimamsa). They are also great scholars in grammar, the three Vedas, Smritis, dramaturgy, aesthetics, literature, ethics, medicine, astrology, priest-craft, and sciences governing horses, elephants and gemstones. 72.

The followers of the world-teacher, Sankara, the moon, are victories. Their perfection as disputants has spread to the whole world circumscribed by the Chakravala Mountain. They, with their profound words, act like medicine for the world, which is suffering from the disease of dualism. They have destroyed those who cover gone astray, away from the Vedic path and have proclaimed the superiority of the knowledge of non-dualism, which evidently satisfies the Vedas. 73.

The treatises of the adherents of Sankara, along with their appendices, establish their victory without any doubt. They are the medicinal dry ginger to the disease of ignorance of the followers of all the false faiths. They are the grinding stones for those who are depraved from the path shown by the monarch of ascetics. They are well received by the rumblings of the east, west, south and north oceans.74

All the sixty-four branches of knowledge take refuge in the disciples of the universal teacher, because the fame of being the teacher to all the people is only with them. This is the result of the victory over Saraswati, wife of Brahma, (Ubhayabharati, the wife of Mandana Mishra) with a profundity of arguments in all sciences- a profundity that equals the River Reva's up-surging strong tides. 75.

The blemish-less knowledge of non-dualism will not compose any work other than the tradition of the world-teacher's active current of kindness. Where else does Goddess Lakshmi cast her glances- Lakshmi who is immersed in the happiness of playing about the excellent chest enriched with the expanse of the adorable mark of Srivatsa and the sparkling gem Kaustubha. 76.

The streams of words born out of the heavy rain of nectar created first by the thick cloud, namely the world-teacher, bestow victory upon the noble souls-the streams which uproot the clusters of trees and bushes, i.e., the concealed wretches. They also cut off vehemently the vast tanks, i.e. all the conclaves of the speakers who abuse (the pious people). 77.

How much is the fame of cutting away the rootless, concealed, wretched seedlings- to those who are armed with the mighty hard axe, i.e., the arguments taught by the world-teacher, and who are strong enough to chop off the thorny, fierce, vast, dense forest areas, i.e., the followers of the wicked and cruel non-Vedic

faiths incomprehensible with crooked and mean and worthless arguments. 78.

The teacher disproved the anti-Vedic systems, impenetrable with bad logic and established the path of the Vedas. Even then, his disciples demolished the newly arisen faith of dualism. Don't people pluck out the blades of grass that have grown upon the palaces built by their elders? 79.

Even as the Vedic path was established (well laid) by the king of ascetics long ago, to pluck out the newly born faith of dualism now by his followers is a matter of play just like plucking off the blades of grass that have grown upon the roofs of he grand mansions constructed by their elders. 80.

There is no question of exempting the philosophy of difference (between the soul and the Brahman) though already smashed and is extremely of little weight for the disciples of Sankara who have completely destroyed the harmful followers of other alien paths (religions) who were numerous and strong. Is not the sharp, cruel, edged axe which has chopped off the body of Kartavirya who has conquered all his opponent world, competent enough to nip away the Kshatriya embryos-who has conquered all his opponent world. 81

The effort of the world-teacher's great disciples has shattered to pieces the diamond-hard pillars supporting the places of worship of the religions which are against to the Vedas and which cause confusion with their logic. Let it destroy the hidden weed seedlings also. Didn't Parashurama's cruel axe, which cut off the forest of hands of Kartavirya, work upon the Kshatriya embryos also. 82.

Let the disciples of the great teacher proclaim- " O Madhva, your path is ruined; Vyasaraya, Is your mind laden with dust? Jaya, your fame as Tirtha (holy) is meaningless. Lakshmana (Ramanuja),

enough with your epithet as a scholar. Venkatesha (Vedanta Desika), You fell in the swampy well." 83.

The greatness of these people (disciples of Sankara) is boundless, of everlasting wealth, secure and unequal. That is the fortune of the wakeful, vast and great kindness of the world-teacher. The swelling lustre of glass-mica, sun-stone, quartz, moon-stone, oyster shell, pearl and so on is after all the grace i.e., reflected splendour of the Sun-god alone. 84.

The destruction of the bad faiths, the dissolution of the hypocritical rituals of the wicked-minded, the conquest of the world surrounded by the four oceans, scholarship in its entirety- all this of the learned ones of Advaita is the retinue of the world-teacher's fame of wakeful inspiration. 85

The ascetic-lord's purest greatness prospers- It illuminates the three worlds, removes the suffering caused by birth, and drives away the lingering affects of having been possessed by the spiteful evil spirit- that is the belief of (difference) dualism easily caught by treading on evil paths. 86.

As the world-wide pervading sun shines i.e., as the glory of the teacher of three worlds, which is capable of dispelling the pitch darkness of the fetters of worldly life pervades, at once the lotuses endowed with strong sweet smell, blossom; but these owls i.e., those that are afraid of the Adwaita, enter into darkness of evil faiths. 87.

Except Sankara who else can overcome the mighty hindrance of the desire and the resulting death? How can a traveler quench his severe thirst by going to a dreadful desert? Sankara only, by taking refuge with whose feet, which are the refuge to the ascetics, a devotee overcome the fetters of death and a glance at whom can, in a moment, make Kama (desire) along with Krodha (anger) fade away? 88.

Every creature gets satisfied with obtaining something equal to it whether despicable or respectable. Some mean persons having given up the service of Lord Sankara, the propitious God of Gods-- service consisting of the tide of nectar of immense happiness, bear the stamp of serving the low-born (sudras) etc., because of the affection for the body-the stamp suffered on account of their inborn misfortune. 89.

What if some petty faiths are intended to be formed by little-educated persons to equal with the philosophy of the master of knowledge- the philosophy the greatness of which is worthy of praise of the worlds, and which is abode of unequal joy? Are the drains full of dirty water with stinking pits and infested by the goblins equal to the heavenly river, the Ganges, which resounds with the cooing of the swans and is adorned with rows of golden lotuses. 90.

Fools who are merged in the wicked faith which is the sum-total of all evils and which has discarded all that is salutary, are abusing us who are high minded well versed in the Shritis and Smritis. What other punishment can we give them? Alas! We are cheated by their bodies, which are already afflicted with the spikes of the sharp-tipped crackling spears. (Mockery at the Vaishnavas who have the caste-marks resembling the triple pointed spears all over their bodies) 91.

These birds also, being birds, are entitled to reach the heights of the species. (These people also, non-Advaitins, being born as Brahmins, are fit to attain the highest bliss of the wise ones, the advaitins. Yet they fall down, because their wings are burnt to the roots. (Yet they become out-caste when their reasoning is burnt-the reasoning created by the false-monks who are intoxicated by untrue knowledge.) 92.

Our habitation cannot be reached by the wicked creatures (Non-advaitins). Our habitation, which is dense with rest giving trees in a secluded place (salvation-giving knowledge of the Upanishads) and which is sought after by wise people who are anxious to attain the intuitive perception of the un-waned Supreme Soul. It is only fitting that those creatures i.e., wicked-minded ones who leave the right path fall into the abysm (chasm) of false faiths, in the forests of deceitful doctrines and practices, having been wounded, in the heart by the herd of bears that are false-monks. (Silly animals that stray away from the safe path get wounded by cruel bears etc., and fall in to the pits laid by the deceitful hunters.) 93

The fools, on account of their block-headedness, consider Vyasa, who is the moon of the followers of the Vedas as their follower-even though he is far away from their paths though his proximity is easy for the disciples of Sankara. 94.

It is proper that the teaching of the venerable teacher which is laden with sweetness but which is hard to crack, is not to the relish of those whose stomach (or tongue, literally, the heart) is injured by the garlic-the a-philosophic systems of the recent origin. People, the tasting sense of whose tongues has become pervert, being damaged by the over action of the bile, consider as caustic, the milk of the pleasing sugar-cane, the sweetness of which is well-known to the three words. 95.

This world has become a matter of laughing-stock because of those who do not have the mirror, i.e., the great philosophy propounded by the great teacher and so who do not know their own form (the nature of the soul), those wicked minded who are obstinate above their own versions and fight between themselves tooth and nail. Those who are blind from birth beat each other severely due to the useless quarrel about the loftiness of their own form.96

How can it be not a laughing stock-the opponent-ship against the world-teacher who has vanquished Saraswati, (Bharati) the Goddess of all languages, in the disputation and made her his attendant-opponent-ship by those who feel proud with the bundles of their own books which are the adaptations of some ticklish esoteric rites? It is just like the beggars, who are pleased with getting alms, competing with Kubera, the lord of treasures. 97.

What danger is there for him from mean people of recent origin who resort to flimsy arguments –for him who has destroyed the wicked pride of such enraged Buddhists and who has subdued the Goddess Saraswati . This is like danger from the twinkling worms to the sun, the terribly bright one with whose lustre all the worlds are filled-the lustre of expertness in the play of driving away the clusters of immensely dense darkness. 98.

How can a disputant who is present on the spot forbear the argument resorted to by one whose ambitions become shattered when the greatness of the revered teacher is heard? - The disputant who is pre-eminent in the great logic which is an opponent of (equal to) the crashing high sound of the series of waves of the river Ganges which surges in the frying pan, i.e., the matted hair of the dancing Siva. 99.

Let alone Sankara stay-Sankara who is the master of all learning, Sankara who has defeated Goddess Saraswati, the wife of Lord Brahma, Sankara is Lord Sankara himself. Let alone his disciples stay- the disciples whose fame of profundity in all sciences is spread throughout the three worlds. Where (how) can the opponent sparrows flutter their wings (their arguments)- the opponents who are terrified in their minds by the thunderbolt-like tumult of the clapping on the shoulders by the youngsters who have become known only as my up-surging students? 100.

The disputation of an ill-minded person is futile-the one who refuses to accept the words of the great teacher, which revealed the knowledge of the nature of the reality and the non-reality. It is just like a child, even whose birth-rites have not been yet performed, trying to get rites of austerities performed by goblins which are not empowered to perform Vedic rites. 101

O block-headed fellows! Your antagonism towards the pure effulgence called Sankara is certainly rooted in foolishness. Sankara who is unrestrained in his supreme over-lordship of all the arts and sciences taught by divine Vedas and who has made Goddess Saraswati, the Goddess of speech, his dependent. The worldly existence is certainly unmanageable for the poor people who are deprived of the service of the rich ones. 102.

When the disease of stark block-headedness is slowly receding (getting cured) by taking medicine, i.e., our salutary treatise, the fickle-minded ones, by consuming unarguable foods and also by hating the physicians i.e., the Advaitins, at once get high fever, burning the body and suffer the affliction of the incurable malady, namely, dualism which is the cause for all terrible miseries. 103.

Oh! How can I tell the mightiness of delusion? Even though the path of the un-attackable non-dual knowledge of the supreme soul which is the price of salvation is being proclaimed by the band of drums, that is, the Vedas, the fools who are far away from the order of the revered preceptor become injured in mind by their adherence to their respective faiths and become constant traders of the path of birth (and death). 104

Even after knowing about the lineage of our teachers, which is renowned throughout the three worlds for its unequal greatness, even after knowing about the hundreds of nectar-ocean like treatises of their disciples, the fools are not ashamed of praising their own

teachers and their works, which are equal to flowers, blossomed in the empty sky. So I presume that even the feeling of shame which overpowers noble minded persons easily, is ashamed of approaching them.105

Knowing the in-concealable frivolousness of the niggardly words contained in their bundles of books, the fools attribute some magic power to them to deceive the innocent people. The barbers who are only interested in shaving off locks of hairs praise the shaving blade as sharper than even the thunderbolt which has demolished the pride of the demon Jambha. 106.

Even the meaning of the name Ramanujas (Vaishnavas) brings about their low-birth (pun on he word Jaghanya which means younger brotherhood-Anujatva in the name of Ramanuja and also low-birth)-which is proved by their giving up the happiness born out of the knowledge that ' I am the Supreme Soul itself' and embracing servant-hood (the Prapatti philosophy). The dirty Madhvas being the darkness, is again revealed (Pun on the word Dhwanta which means darkness and also ' ending in 'Dhva' of the word Madhva)- by their being Madhvas who are highly irritated by the splendour of the rising sun (the expounding king of ascetics, Sankara. 107

O my God, where is the hope of salvation when the world is spread with the modern Muslims i.e., the Vaishnavas and the Madhvas. Or there is the teaching of the ascetic-king, which is the price of salvation. The Vaishnavas resemble the Muslims, who tear off, kill the Brahmins, carry away forcibly and kill the good cows, torment the people with greatly hardened cruelty and adhere to false scriptures. The Vaishnavas view the soul and the Supreme Soul as different, forcibly misinterpret the Vedas, brand the people very cruelly (with the marks of Sankha and Chakra), and follow the false philosophy of Visistha-adwaita. Again, the Muslims consume wine etc., The Madhwas follow their teacher, Madhwa (Pun on Madhu and Adi, and Madhva and Adi). 108.

The depraved ones who are pleased with wicked words may not recognize my teacher. What do the pigs which are engrossed in amusing themselves in the foul water know about Airavata, the divine elephant, which is an embellishment to the gold-coloured sand-beaches spread with the pollen of the clusters of golden lotuses which dance in the waves of the river Ganges. 109.

Some insignificant fellow who is on the verge of falling down may turn away from hearing the renowned divine-footed Sankara's noble qualities. It is his dense ignorance. But can he obstruct Sankara's ocean-like fame inside (in the stomach of) which piles of worlds tumble-the ocean in the expanses of the sprays of pearls of which the sun and the moon are positioned. 110.

What if the fame of the ascetic-lord is not to the liking of some human animals-the fame that cleanses the sins (of the worlds) and brightens the ten directions? Does it mean that the Goddess of speech is not vanquished? Or is the reputation of being the exponent of the six faiths, stolen? 111.

My right hand offers a juicy pack of betel-leaf and areca in the mouth of the wise-people, the mouth which is flavoured with nectar-like story of the world-teacher. In the mouth of the wicked-minded ones, which is filthy with the denouncement of my teacher, my left foot throws the sandal haughtily. 112.

I meditate upon the teacher's glances ebbing with the sentiments of (tranquility) peace and kindness glanced by which the Siddha ladies experienced utmost pleasure-the ladies who hastily raced towards and thronged around him, struck by cupid, contemplating upon his figure which is a treasure of beauty and his face resplendent with the smile born out of enjoyment of supreme bliss. 113.

If you have despise towards mean faiths, if you have a desire to taste the propitious-ness of the teacher of Vedanta, if you have a desire to ascend on the throne of salvation, then listen to VISVADESIKAVIJAYA-the conquest of the world-teacher. 115.

May the roar of LAKSHMINRISIMHA, the human lion, be victorious as long as the world lasts-the roar which is wakeful (resounds) in the forest i.e., the fame of the world-teacher, the roar which shatters the arrogance of the proud Vaishnavas (tusked animals, elephants i.e., Vaishnavas who wear the caste marks resembling tusks on their foreheads), the roar which shatters the courage of the haughty Madhvas (addicts of wine). 116.

The eulogy of the conquest of the world-teacher is written- This pure composition of Lakshmi Nrisimha, the teacher, the full moon born in the ocean of nectar i.e., the Kalya family, is a torch light which enables one to search the path of salvation. 117.

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